pressions of beauty in the human form and countenance ; the understanding feels itself secure, and science has a resting-place, in falling back on the few elements to which all things can be reduced.

But it is in that ordinance of heaven, according to which, law universally prevails, that we discover most clearly the wisdom of G-od. In particular, we may observe how admirably such a system is adapted to the nature and constitution of the human mind.

Many piously disposed minds, we are aware, are inclined to bo jealous of the discovery of law in the universe. Some of tho ancient philosophers of Greece were suspected of Atheism and subjected to persecution, because they pointed out the natural causes of phenomena which the vulgar ascribed to special niiro.de. There is still a lingering suspicion, among many, of the extent to which modern research is pushing the reign of law. They feel as if science was setting itself up as a rival to Deity, and attempting to drive God from one part of his dominions after another, in much tho same way ns Rome extended itHi*H' in ancient times, making conqucnt upon conquest, always under a plausible pretext, and in the hope that ut last it might reign alone. It will serve to remove thin mint-ike, (for Buch we reckon it,) if it can be shown that there is admirable wisdom displnyHl by the .Divine Being in the selection of this particular nnnle of government.

The wisdom of this method appears in its exact adaptai ion lo the nature of man. Had man been dilll'rently constitute!, it is conceivable that a different nyfitcm might, liavo been preferable. It is possible, or probable, that somewhere in tho nnivc?r,so there may be a world in which there is no Beeoml cause of the events that are occurring—no other cause but the direct exercise, of (Jod's will But if there be such a state of things, an

Kctmm very possible, all tho creatures above those governed by mere instinct —in short, all intelligent being—must bo differently cimHf.iluted from man, and acquire knowledge by Home immediate iimi^ht into the Divine mind or purpowH. la tmch a world, man with his present nature would feel lumnelf to be a Ht ranger, a wamlcrrcr, and an outcast, umwited to all around, and all u&jtmd mmuitt'ti to him.

Nearly all **deep** thinkers acknowledge tlutt there in **un hi ward**